

THE  
**Anabaptist Preacher**  
**UNMASK'D,**

In a further DISCOVERY of his  
**LYING WONDER**  
 out of  
**LINCOLNSHIRE:**

As also

The NEWS from *Richard Hobbs*, an *Anabaptist*  
 Preacher in *Dover*, Examined.

Their *Fuggles*, *Lyes* and *Deceits* detected,  
 BY T. R.

*A Hypocrite with his Mouth destroys his Neighbour: But through  
 Knowledge shall the Just be delivered, Prov. 11. 9.*

*He that seeketh mischief, it shall come upon him, Vcrs. 27.*

Printed in the Year, 1672.

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## The Anabaptist Unmaskt, &c.

**S**Hame might long ere this have covered the Face of the old Enemies of Truth and Righteousness, had not their *Con-sention* driven them to that *ambitious pitch*, as to glory in their *shame*; to take the least pains to satiate the judicious unbiassed Understandings were but lost Labour; for their Eyes already behold their Envy and Deceit: but its the Innocent and Simple-hearted (whom these *Sim. Magnus's* of our Age, by their Sorceries delude and enslave) to whom this is more immediately directed. Scarce a County throughout this Nation but has been Eye or Ear Witness, not only of the dispersing of a Lying Pamphlet (importing, *A Narrative of a pretended Quaker, and his Family in Lincoln-shire, become Leprous and Diseased, &c.*) forged by an Anabaptist Preacher; but also of the *Unheard of Insolence, bold Uproars, and Turbulent Routs* they have used, acted and committed to enforce a good Opinion of their great *Diava*, upon an Innocent, Simple or Ignorant People. Reader, mistake me not, for I assure thee, its not my purpose to charge every particular Member or Assembly, who this day walk under the Name of *Presbyter, Independent, Anabaptist or Baptist*, as being Actors and Abettors of this late piece of Shame and Immorality, although Envy, Malice and Falshood have manifested themselves in some particular under each of these Courts: but on the contrary (to do them Justice) I acknowledge, that many have freely in *requent Discourse condemned its Forging, Printing and Dispersing*; much more the Reprinting the same, with a Tayle as Leprous as the former.

The *Anabaptist* Author or Reprinter of their pretended *True Relation*, the better to Countenance the Lying Wonder, amuse the credulous Reader with two other fresh Passages of Reproach against the People call'd *Quakers*; the one, of *Mary Brown*; the other, of *C. Bayly*: the first of those acted without date, like

their former ; the second of later stamp, not above Twelve Years standing.

As to the first, of *M. Brown*, The Relator alledges, *She had been a Hearer of the People called Quakers—and coming to hear the Baptized People (as he termes them) at Panton in Lincolnshire, after some time would be baptized (that is dipped) with them; but upon her passage through the Ceremony of that Watery Element, had some Conflicts of mind, and Disorder of Body; and after Recovery was admitted into their select Assembly, and so continued whilst in that Country; and upon her departure thence, recommended to their Brethren in London; and whether she is yet among them or not, the Reporter knows not: this is subscribed by an Eye and Ear Witness (as saith the Pamphlet) named, Tho. Grantham—from Asbyjuxta Partney, the 17th day of the 3d Moneth, 1672.*

I cannot do the Truth and my self more Right, then to recommend the Reader to the *Anabaptist's* Pamphlet, to his Tale at length, and if he can find a Bottom therein, I'll count him Judicious, for my part I find none: But to shew himself a *Preasher*, has made five Observations upon this Relation, the latter as ridiculous as the former impertinent, the Closure whereof is (to tell us) That the Relation, at the request of God's People; was thought fit to be made publick, although the matter came to pass some time since——This being the sum of the Relation of our Boasting Adversaries, I shall Remark in short.

1. That *Mary Brown* was no *Quaker*, neither is it so pretended. But

2. That upon the *Anabaptist's* Inquisitors examining, whether her Conscience would stretch to the Length and Breadth of their Cistim of *Faith* and *Doctrine*, her Hesitation was so considerable, that it discomposed both her Mind and Body: how little this tends to the credit of their Inquisitor, or imports their Order meek, gentle, and Christian-like, let the Judicious consider.

3. And thirdly, How Uncharitably this Preacher reflects upon his old Member; nay, for ought he knows yet amongst the *Baptists* here, to lay open her Weaknesses that time might long since have buried in oblivion. But

4. Fourthly, Its most considerable to observe, to what horrid

*Shifts*

*Shifts* these decaying Assemblies are put unto, in this our present Age, that not only in their frequent Sermons and Discourses, but in Print also, must bring forth such pittiful weak Covers as these, to mask and blind the Simple and Honest-hearted from the embracing of that Truth which is Everlasting, unto which *God, in Despight of all their Opposition*, from amongst them daily calls many to bear witness against all their *Beggarly Elements* and *Rudiments*, which have perished with the using.

The Author's second Story comes up fresh and new from *Dover*, *June 10. 1672.* and that's of *Charles Bayly*, once a *Quaker*, his Actings there from the 13th to the 22th of *Octob. 1661.*—Its not my purpose to take the Burden of *Charles Bayly's* Miscarriages upon me, or to enter a Controversie either in the behalf of him, or his pretended Actions, wherewith he's charg'd; his Person, and Actions (what ere they were when he apostatized and fell away from his Obedience of that *Eternal Truth* he once *professed*, and for ought I know, in measure lived in Obedience unto) being altogether to me unknown.

And if he has justly caused the Enemies of God and his Truth to *Blaspheme*, by reason of his Unfaithfulness, and *starting aside like a broken Bow*, he shall certainly *bear his Burden*, and *Answer for his own Iniquity*; but his *Miscarriages*, *Apostasy*, and *leaving the People of God called Quakers* (which from that time he did) shall be no more charged upon the *Quakers*, then the Actions of *Judas*, *Demas*, *Ananias*, &c. upon the *Apostles* and *Followers of Christ*, or the Doctrine they lived in and professed. And this their Envious Cavil is fully answered by—*Luke Howard* of *Dover*, a Person well known there, to those Contentious *Anabaptists*, that now so zealously rake up this Old Story against us.

However, It may not here be unseasonable in this small Tract to inspect the Letter from *Dover*, of *June 10. 1672.* with, or in which the Relation of *C. B.* is sent, in order to publication in Print, see pag. 17. & 18. of their Libel; and by this the Reader may know what spirit they are of, who thus *Unreasonably* and *Maliciously oppose us*, in these following Considerations.

1. To have a Letter Printed, filled with *Calumny* and *Slander*, not only against a single Person, but an intire Body, or Society

of men, and not a Name subscribed for the Writer seems very *unreasonable*, but denotes the Author's shame.

2. Well then, since he denies us that common Civility, Let's Query what his Lines bespeak him, or rather what by them he would bespeak himself, and that may appear in what he writes of the Narrative it self, pag. 18.

1. Saith he, *The Narrative is an exact Copy taken out of the Original, and was written and signed by the several Persons, when these things were done in the Prison.*

And in the same page, saith he, *And when the Narrative was drawn, I shew'd it to all the Witnesses that are now alive.* Now to know by whether of these two *Paragraves* of his he would be understood, were difficult to resolve; for he pretends to draw one Narrative long after the other written and subscribed; and certainly, had his former been fit for the Press, he might have printed it without a new Draught, with the subscribed Names of the deceased Witnesses: and omitting his own to his Letter, how like a Dark-Lanthorn Merchant he appears, let his Brethren judge.

2. But further, Query his Reason for publishing his old Tale at this season, and not before: his first Reason or Answer is, That he sent a Copy of it to *London* some time ago: What then? Was it Printed? No: But says he, *Lately hearing of that eminent Finger of God, about the Leprosie, it was desired that it might be Printed with it:* So he would make a subsequent accident Obstruction to a prior Cause. O Rupid Folly!

3. Our Libeller although he had so far made the Story publick, as to send a Copy thereof to *London*; yet would he again insinuate, that the reason why it was not published sooner, was, *because he should seem to some as if he had boasted*, and fear of applause prevailed with him to forbear. O horrid hypocrisie! O deceit in the abstract! Shall Persons in their understanding Account of this dayes publication, more then the fruit of *Envy* and *Malice*; and thy reason for its being cover'd so long in *Asbes*, but a meer *Lye*? as thy precedent words fully evidence against thee, and thy seeming voluntary debacement: palpable hypocrisie! I must tell thee, thy Lines denote whose Child thou art, if for ever shame cover thy name; and so I leave thee to return to the *Lincolnshire* Progedy.

Its observable, That notwithstanding that pretended true Religion from *Lincolnshire* &c. (backt with those fenceless and contradictory Testimonies) was fully answered, and returned upon the *Forgers* thereof, yet their Friends and Abettors have insinuated to many their dis-satisfaction, for want of a *Testimony* from the Inhabitants of those Parts, to prove the truth or fallity of the Anabaptists words: Therefore its not unreasonable now to publish also some Certificates from the *Inhabitants of Panton in Lincolnshire*, and from others in those Parts which may clear the Truth to the *Enquirer*, and stop the Mouth of the *Gainsayer*; which take as follow.

1. From the Inhabitants of the Town of *Panton* in *Lincolnshire*.

**T**Hese are to certifie all Persons that desire to know the Truth, That upon the 26th day of the Moneth called June 1672. Richard Anderson of the Town of Panton in Lincolnshire, in the presence of above twenty of his Neighbours, Doctor Lincolne Parson of the Parish being also present, did declare, That he never was at a Quakers Meeting but once in his life time, and that was at an Assize time, at the Castle of Lincoln, he did hear them declare about a quarter of an hour; And saith, That Ralph James was then with him; And further saith, That he never was a Quaker, nor owned by any of that People; for he saith, they never knew him; And further, did affirm, that he had no Child leprous; And that Child the Baptists did say was leprous, and since dead, he shewed us alive, and in health; And the said Richard Anderson, and his Neighbours, did unanimously affirm, That the Child had not any Leprosie, nor other distemper save only some running sore, which was cured by direction from one called Mrs Bonner, so far as they understand: The said Richard Anderson  
further



*further affirming, That neither himself nor any of his family was troubled with any such painfull distemper, as the Baptists say they had: These things were not only affirmed by the man himself, but also confirmed by the Inhabitants of the Town, whose names are hereunto subscribed, Doctor Lincoln being also present with the said Inhabitants, in the open street in Panton in Lincolnshire.*

*Inhabitants,*

William Dorrins,	Richard Horton,
Robert Mynto,	Katharine Hall,
Henry Walch,	Samuel Mathers,
John Emming,	George Anderson,
Robert Drink,	James Hall,
Richard Walesby,	John Chapman.

*Other Witnesses, then and there present :*

William Garland,	{	Augustine Smith,
Joseph Pope.		William Baldwin,
		Nathaniel Ball.

2. From a General Meeting of the People of God called *Quakers*, in the County of *Lincoln*, the 26 day of the 4th Moneth, 1672.

**W** *Hereas a Report is gone out of this County from Ralph James, and other Persons, which have alwayes had a Prejudice against the Truth, and People of God called Quakers; by which Report the Nation is abused, and those which are over-credulous made to believe a Lye (viz.) That Richard Anderson of Panton was a Quaker: These are therefore to certifie, that the said Richard Anderson did*  
*never*



never frequent any of our Meetings, nor did he ever joyn with us in Worship, nor was he ever owned by us, nor any of us; so that they have not any just ground to call him a Quaker. And this Testimony we give forth to preserve the Simple-hearted from being prejudiced against the Truth, for believing a Lye. From our Quarterly Meeting, held at Lincoln, where some Friends from each Meeting in that County were present,

William Garland,  
 Abraham Morris,  
 William Eberatt,  
 Joseph Richardson,  
 Augustine Smith,  
 John Winklep,  
 Samuel Hobman,  
 John Richardson,  
 Thomas Summers,  
 Richard Baxter,  
 John Walcott,  
 Thomas Lowter,

John Mills,  
 Joseph Pope,  
 Thomas Wrestle,  
 William Ashby,  
 William Hargate,  
 James Brown,  
 William Boman,  
 Robert Browne,  
 Thomas Everitt,  
 Richard Parnel,  
 Joseph Wilson.

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And to take off that too frequent Objection, That we seem to condemn all for the Miscarriage of some, it may not be unmeet to evince to the Reader how far *John Green of Southwark* was concerned in the publishing that late Narrative from *Lincolnshire*, by such measure as may be taken from his own discourse with several Persons about it; and far be it from us to wrong any, who in any measure manifest their Clearness, whose desires are, That the Slanderer only may bear the Weight of his own *Just Reproof*, which may appear by the Attestation following.

*Southwark, the 15th of the 5th Moneth, 1672.*

*John Green's Allegations concerning the Baptists late Narrative.*

1. **H**E said, *That he never did consent to the Publishing that Book.*
2. *That he was no Witness in the Case; but that they have abused him.*
3. *He denies the Book and Certificate, as being of their own making, and with what words they pleased (that made it.)*
4. *And that he was questioned about it by the Church (which he belongs unto) who also disowned the Narrative.*
5. *That he intends to speak to his Friends, or Church he belongs unto, to publish a Testimony against it.*
6. *And that the said Smith did publish the said Narrative for his own Interest, although F. Smith confidently denies this.*

*These Things John Green did signifie at Thomas Padley's House in Southwark; in the presence of us, whose Names are hereunto subscribed.*

Thomas Roberson,  
Thomas Briggs,  
Elliner Padley.

But

But a most grand Objection of our *peevish Adversaries*, against a late Answer to their Narrative is, That in the Title Page thereof its said, **THEIR JUGGLE AND DECEIT, IN CLOATHING THEIR OWN MEMBER WITH THE NAME OF QUAKER**; and that the Insinuating, that *Richard Anderson* was a Member of theirs, is a Crimination to Purpose, and a falling into the same excess of Mistake or Error, that we charge them withal——And if so, I must confess deserves double *Condemnation*.

This Objection was sufficiently cleared before, but inasmuch as they appear yet dissatisfied.

I Answer and Argue no further then from their own Narrative, see pag. 8. of their Pamphlet : says the Author there.

1. R. A. came to our Meeting, to hear the Gospel preached, at Northwillingham. And what was this, but an Hour, or a Day? Yea, of longer continuance. See further in the same Page.

2. Says the Author, *When he had been a Heaver for some time*, ——how long he says not.

3. So long it was, that the Relator affirms, *there he was Convinced*. And was his bare Hearing, Continuance and Convincement all the Tokens of his being one of their Members? Nay, further to put all out of Question,

4. The Pastor of that Flock gives us this account in his Narrative, *That R. A. said, He did believe, that Baptism in Water was an Ordinance of God; and that both Men and Women ought to be Baptized in Water*. The Cardinal Point of their Confession of Faith, and the Grand Distinction of their Church-Membership from the People of other Professions and Perswasions; without which, there's no scaling the Walls, or entring the Bounds of their Sanctuary.

If it be Objected, *That after his Union in Faith and Doctrine with those Anabaptists, his Belief was shaken by converse with the Quakers*. Its own'd that he heard one in company with his Pastor *Ralph James* at Lincoln, but never before, nor after, as

appears, plentifully attested: and what Ground that is to call him a *Quaker*, let any thing but Falshood judge.

But that he was their Member afterwards appears thus.

1. Upon his pretended Miscarriage these his Brethren neither deny him, nor cast him out.

2. Upon his Trouble in Mind the Congregation seek their God for him.

3. The *Anabaptist* Preacher is still his Confessor, and the Mediator to the Brethren in his behalf.

4. Nay further, This *Ralph James*, and his Brethren, as they vainly and falsely Boast, were the Healers of *R. A.* and his Family—Now where were the *Quakers* with him, that he should be called a *Quaker*, and not an *Anabaptist*.

5. But to put this out of question, see the Letter dated April 27. 1672. sent to I know not whom, but subscribed, *Your Unworthy Brother in the Lord, Ralph James*, pa. 7. sayes he, *As for the man (that is R. A.) he never went to the Quakers more, but came to our Meetings.* Now whether the Author has wronged them (in shewing their Juggle and Deceit, in clothing their own Member with the Name of *Quaker*) let the Judicious and Unprejudiced judge betwixt us.

The next thing that falls under Consideration, is a *Postscript*, and that so full of Frivolous Fictions, and False Averments, and Allegations, that it may aptly challenge for its Author, that creeping piece of Hypocrisie, for whom that bundle of Falshood and Deceit was Printed—who tells his Courteous Reader, *That its scarce Credible, how several of the People called Quakers have behaved themselves since the Printing of the Narrative.* Well then, What's their Behaviour, or Mis-behaviour, as this Post-scriber would argue? He proceeds in counting all (that is, the *Narrative*) false, both Root and Branch: What? a Wonder and not to be credited; such stuff that Eight or Nine Years has run over to bring out, and not to be question'd; to come from such an approved Author, and not to be believed, its scarce credible to this Hypocritical Scribe, as he would Pretend, although he well knows with what continu'd Solicitation he procur'd it for the Press.

His

His next piece of Admiration is, *That the Quakers should object against the untimely Production of this strange Prodigy.* As for their End, 'tis easily calculated by such who have but only perused the History of their Spirits, much easier by those who have beheld the Meridian of their Cruelty: And though their Sun be now so near set, they can insence others to that Cruelty which Providence has incapacitated them to be direct Actors.

But for the timing of their Prodigy in Print, our Antagonist he'l Appologize, averring, *It was not the Intention of our Adversaries, to render us obnoxious to the Government, or occasion new Bonds.* And how does he this Work? He imprecates God the Searcher of all Hearts, that he knows, that it was far from being the End of Publication (thus nonsensically proceeding) that, *Were not the Truth of God prejudiced by silence, while their dangerous Principles seem as from Heaven discountenanced, by the preceding Narrative, which is judged by many, A Sufficient Call for Publication.* I shall waver to reflect upon the Nonsense of his Paragave, but collect his Reason, or what he intends by his words, and shall answer briefly thus; Certainly were never men more palpably given up to direct Falshood; shall any man believe, that the *Anabaptists* Zeal at this day out-strips what it was Seven, Eight or Nine Years ago? that a Story for so many years together, not worthy a Press or a Sheet of Paper, should now be trumped abroad, and with an Epethite no less then for the Truth of Christ. Nay the Author adds, as a further Cause for present publication, *That those in Danger, or mis-led, may by God's Blessing be prevented or reclaimed.* Now I'll appeal to the Judicious Reader, Whether the raking up of an old Malicious Story, full of Deceit and Falshood, and the Printing of the same after Nine Years expiration, although under the covert of so many spetious pretences, as for the sake of Christ's Truth, or reclaiming the Mis-guided, or as a Dicision of Controversie, Strength to the weak Hands and feeble Knees, and many such like strain'd Expressions, be not rather the product of that old spirit of Hatred, Envy and Hypocrisie, then the Fruits of that Meek, Quiet and Charitable Spirit of Jesus, which they would insinuate to the

the World they are led by. But to close all, he would stop our Mouthes with Railing, and fallily affirming, *Our Carriage in Words and Actions in Newgate and New-Prison in London, when imprisoned with the Baptists, upon the late Act, &c. did equal this incentive of theirs to Persecution*: And in the same sentence (as if it were at the same instance of Time and Place) alledges, *That one Thomas Lawson in Discourse and Print uttered many harsh words against Matthew Cassin (one of their Preachers.)* As to our first Charge, of our Carriage to our Fellow-Prisoners; I question not but that many of his own Brethren, or such who are called *Baptists*, will give the Lye to the Libeller; for, certain I am, that at *Newgate* there was no such Occasion given; and this Libeller might be ashamed to aver so notorious an Untruth: As for any Difference with our Friends at *New-Prison*, I never heard of any, and believe it a false Imposition. — But to his Charge upon *Tho. Lawson*, upon enquiry I heard, about Sixteen Years ago there was Disputes and Points of Faith or Doctrine controverted, in-Print, and otherwise, betwixt him and *Mathew Cassin* — But that there was any such Discourse or Writing of late years, or about the time of the making the late Act against Conventicles, as this creeping Imposer would insinuate, I absolutely deny as untrue; and had this Detractor been so candid, as to have quoted the Book out of which he had pickt out so many black Epethites, or the time of its Imprinting, his own Reader, as well as mine, might have made Applications of the first, according to due demerit, and have given Judgment how suitable or unsuitable the latter was to insert in this present Case of Controversie.

But to argue that it was of later date, and of but yesterday, and as if he had said but little, he concludes, *This is but a Tythe of what might be said of their Books, Words and Carriages, even in the height of Persecution, &c.*

*I Answer*, That if he can meet with a Reader so void of Reason, that can neither distinguish 'twixt Day and Night, Light and Darkness, Right-hand from the Left, he may probably find one so credulous as to believe him; but men of the meanest capacity of Understanding may comprehend his frothy Discourse

course and Rabble. But a Tythe of our Books, Words, Carriages in height of Persecution, sayes he—Whereas that Dirt thou hast already cast, is it not upon thee? we are clear of thy false Aspersions: What can those otherwise perswaded in Matters of Religion, charge us withal, in our bearing the Spoiling of our Goods, Beating and Imprisoning of our Persons, to bear a Faithful Testimony to the Everlasting GOD and his Truth, who hitherto has preserved us? We appeal to the Faithful Witness in the Consciences of all who have beheld our Conversation. By what Words, Books, Writings or Actions did we ever, in time of Persecution, or Liberty, insence the Magistrate against any, as you endeavour to do now the Rod is off your Back? Be particular in this Point, and you shall have an Answer.

And forbear thus to belch out your own Shame, and to be in time of Quietness (as to outward opposition to you-wards) and in some measure to us also} Incendiaries, and Publishers of those old *silly Fables*, and *Idle Tales*, that grieve the Innocent amongst you, gratifie the Prophane abroad, and are an ill savour in the Nostrils of all moderate Enquirers after Religion, who Doubtless do expect at such a Time and Day as this, better Arguments for your, or against our Perswasions in Faith and Doctrine, before they will either embrace yours, or reject ours.

Its worthy Observation, That since the late Detection of their *Lying Wonder*, and the Inhabitants of *Panton* their giving a Certificate of *Richard Anderson* (the *Anabaptists* late Member) his denying his former Confessions to *Ralph James*, and his Confederate Fraternity; that the *Anabaptists* in divers Parts have made no small Tumult, and Stir, to cover themselves from that Just Rebuke, which their Malicious and impertinent piece of Folly and Madnes hath consequently brought upon them.

But the most Remarkable Passage of their Stupidity is, *That the Anabaptists in Lincolnshire have pretended to Cross Examine and Confess their late Member Richard Anderson*; upon the stress



strefs of whose former Confessions they first grounded their Prodigious Miracle, Of Curing a Leprous Family : And those his later Confessions have they subscribed, and dispersed the several Copies, one whereof bareth date, *June 10. 1670.* a second, *June 15. 1671.* a third, *July 7. 1672.* and the last, *July 21. 1672.* came to my hand ; Its probable the wiser sort of their Brethren here may prevent it from troubling the Press ; if not, it will serve for a plenary Testimony of our Charge against *Ralph James*, and the Forger of that Pamphlet. And whether their late Copies be Printed or not, I think it meet (for the sake of some) a little to examine how corresponding it is to their Design and Enterpize.

*To that end observe our Charge against them was in these Particulars.*

*First*, Their falsly Insinuating, that *Richard Anderson* was a *Quaker*.

*Secondly*, That his Child was Leprous, or he, and the rest of his Family afflicted with sore Pains, or bodily Distempers.

*Thirdly*, Then we averred *Richard Anderson* to be a Member of theirs before and after, yea, all the time of the pretended acting of their piece of Pageantry.

*Fourthly*, Their Deceit, in not giving the World an Account of the Moneth or Year, wherein happened their piece of strange Providence.

*Fifthly*, Their Malice and Envy in publishing their Narrative at this day, after eight or nine years past in silence.

*Sixthly*,

*Sixthly*, That notwithstanding their bold Averment in the Front of their Libellous Pamphlet, not one Eye or Ear Witness has been produced, but barely the Weak or Knavish Confession of their own Member.

The Pains of this summary Repetition is, for the better satisfaction of such to whose hands *Ralph James*, and his Fellows, have conveyed the late Confessions of that poor Wretch, which they stretch as on Tenters, to screen their Serpentine Designs and Lying Insinuations, of which I neither desire nor need a greater Proof, then the Lines they have given forth, and subscribed: Therefore examine, and see whether by all their late Pain, they have extorted more from the weak man, then was affirmed by us, or granted and returned upon the first Relators and Forgers of the Story.

*The Substance of what these Inquisitors Confest  
the poor man into, is,*

*First*, June 10. 1670. That he had Discoursed twenty times with R. James about Religion, and that he pronounced James a Laper; that he had one Child broke out in Sores. All this was granted and proved by us to their hands.

*Secondly*, The second Confession June 15. 1671. 1. generally, then 2. particularly; 1. generally say the Confessors, *He owned the Narrative to be true, as to the substance*——But what is it in Circumstance? this observe, was to their Mr. *Ralph James* himself.

1. His Confessors say, R. A. owned, that he confessed the Truth of the Narrative at *Rafin Fair*, September 14. 1669.——But not a word whether he confessed the Narrative to be true.

2. He confessed, *He heard the Quakers at Lincoln within the Prison—an Hour*——which was Three Quarters more then the poor man gave under his hand; at which the Confessors are ready to quarrel.

3. His Confessors say, *That contrary to what he had given under his hand, he said, He had discourse with the People called Quakers Forty Times about their Principles*; but whom they were, or where they were, not a word: its too suspicious the Confessors have here abused the Man—for doublets, had he acknowledged but half so many times, they would have extorted the Persons Names he calls *Quakers*, and that with no small applause.

4. His Confessors say, *He knew not (that's remembered) what was in the Paper he set his hand to*; truly very probable—but not a word that the Answer to the Narrative had any wise abused or wronged him, in mis-citing the Letter.

5. His Confessors say, *That he owned he pronounced R. James a Leper, and after desired his Prayers; and that he owned, that he had confessed himself well again* — but that he was really so, not one word.

*Thirdly*, The third Matter is of July 7. 1672. and this is, *That Edward Parish his Wife desired Christopher Foster, one of the Confessors, to meddle no more with the Matter*: He might have done well to have interpreted his meaning.

*Fourthly*, The Confession of July 21. 1672. (after the impatient circumstance of the Journey to *Panton*, and their Hosts acquainting them of the People call'd *Quakers* having been there) the Confessors say, *That R. A. confessed to the substance of the Narrative*; but what they call the Substance, say nothing—and conclude, *That he confessed, that he looked upon the People called Quakers, as eminently owned of God as Moses was*: This is the substance of his Confession; and truly had the Devil confessed, that he *Quakers* were God's People, it had no more invalidated them; then it did Christ, when the Devil said, *Thou art the Son of the Living God*.

Where is now these Imposters Proof, that the poor man was a *Quaker*? What, not such a Confession, notwithstanding their indefatigable pains with him.

Where is the Leprous Child, the Bodily Diseased Family, and the Proof of the Child dead, as was falsely affirmed in their Narrative?

Why have we not in, the Year of this prodigious Miracle? And the

the Eye and Ear Witnesses of this eminent Finger of God, as they termed it, and the dicision of the great Controversie, as ye Foolishly and Vain-gloriously boasted?

Remember ye Anabaptists the Wise-mans words, viz. *Who so boasteth himself of a false Gift, is like Clouds and Wind without Rain*—Had it not been far better, and more for the Reputation of *R. James of Lincolnshire*, and *Richard Hobbs of Dover*, to have kept their pieces of Forgery at Home, then thus to have been Heralds of their own Ignominy and Reproach: I appeal to the Sober-minded, of what Perswasion soever—What could any Moderate Man have judged of their Labours, to bring out such untimely Births? if they had been really true, and Reflective on the People called *Quakers*; but that it was the Fruit of that old spirit of Envy, Hatred and Malice, cloak'd over their Mask of Profession, ————— How much more then shall they undergo a Just Reproof from the Sober amongst themselves, that without Cause have been such zealous Incendiaries to Strife, and smitten with the Fist of Wickedness without Cause. So to the Wise-mans words I leave them, who sayes, *He that bideth Hatred with Lying Lips, and he that uttereth a Slander, is a Fool.*

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THE END.

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